

it may be as well here to state that it was felt by the brethren, that it would be injudicious to have our meetings, as suggested, only every alternate month, and the thought of discontinuing them not at all entertainable. True, some of the meetings have been failures from lack of attendance, and also true that some of the members have too far to come, and likewise true, that some forget the obligation they took, viz: the promise, "that paramount obligations not forbidding to take part in each of the regular association meetings"; yet, it was never supposed that those from the more distant parts would always appear, but that those within reasonable driving distance would, of course; and if these convened there would be sufficient for the object in view.

DIOCESE OF ONTARIO.

TYENDINGAGA.—The services in Christ's Church, Tyendingaga Reserve on the last Sunday morning in July, were marked by several incidents of a most interesting character. There was a very large congregation present on the occasion including many visitors from Deseronto. The services which were very hearty, were conducted by the missionary, Rev. G. A. Anderson, M.A. After morning prayer, etc., the venerable clergyman proceeded to address the people, stating that the occasion was one of peculiar interest to himself, as the morrow was the fortieth anniversary of his ordination to the ministry of the Church of England. On the 30th of July, 1848, in Christ Church, Hamilton, he had been ordained deacon by Bishop Strachan, of Toronto. Of the ten ordained at that time only three were left, viz., Archdeacon Dickson, of Guelph, Rural Dean Allen, of Milbrook, and the speaker himself. He thanked God for sparing his life even though he felt that his shortcomings were great and he asked the congregation to pray for him that the few remaining days of his life might find him more devoted to the duties of his position, so that at the last he might receive the "Well done" from his Master. As he thought they might be of interest to his hearers he then read the Declaration he made prior to his ordination; his License by Bishop Strachan; and his appointment by the Bishop to his first charge of Sault Ste Marie. At his ordination the Bishop chose as his text II. Timothy, 3rd. chap., 14th verse. "But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them." He well remembered when the Bishop gave out the text and preached from these words of St. Paul, how he felt that the address was meant for himself personally, for if ever any one had been like Timothy trained by a devout mother from infancy it was he. Mr. Anderson, who was visibly affected at this portion of his address, referred to the good training and instruction he had ever received from his pious mother. Her constant and earnest prayer was that he would become a minister of the gospel and that his mission should be to the aborigines of America. Her believing prayer had been answered in both respects. As he had stated he was appointed to Sault Ste Marie where he laboured for a short time. He here read a letter which he had at that time received from Rev. Saltern Givens, the Missionary to the Mohawks of the Bay of Quinte. It abounded in friendly advice and counsel to the young pastor; pointed out the great importance of the "Soo" as the key to the northwest and the natural centre for aggressive mission work among the Indians of the vast interior of the continent. The climate of Algoma, he stated did not agree with his health, and he was constrained to resign that appointment. Before his departure he received a flattering address from the white residents and this he also read as an interesting document. His next field of labor was Oneida, near London, where he remained only a short time, when he

was removed to his present parish Tyendingaga, in which, with the exception of a short intermission of a few years which he spent at Penetanguishene, he has laboured ever since. He had, while Missionary in Tyendingaga, baptized 981 persons; presented for Confirmation 852 candidates; married 275 couples; officiated at the funerals of 549 persons; and paid thousands of pastoral visits. He concluded his interesting address by asking all his people to pray that God would make him the means of doing much good among them, and by thanking them all for the kindness he had ever experienced at their hands.

At the request of the churchwardens the congregation was invited to remain after the services and after the benediction was pronounced Chief Annosothkah stepped forward and read an address from the Churchwardens, Delegates, and Chiefs of the Mohawk Band of the Bay of Quinte, conveying to Mr. Anderson, on behalf of their people, their hearty congratulations on this the fortieth Anniversary of his Ordination to the Ministry of the Gospel of our blessed Lord and Saviour, Jesus Christ; and expressing in affectionate terms their deep appreciation of his long and faithful labours. They also referred to the fact that while he was ever animated with a spirit of broad charity to their brethren of other denominations he had laboured especially to advance the interests of our beloved Church of England—that Church at whose font we were baptized, at whose altar we have knelt, and in whose pale we hope to die. To your untiring energy, her success in this parish is chiefly due.

We regret that during your absence from us for a few years, some of our people, for various reasons, grew careless, and neglected to attend the services of our beloved church, and that a few weak members were led astray by other doctrines; but we are pleased to state that since your return the attendance at the various services in the parish has increased, and that many wanderers have returned to enjoy the ordinances of that Church which we love so well, and whose doctrines, handed down to us from Apostolic times, you have so faithfully taught and by your godly walk and conversation commended to our people.

Finally we would express our fond hopes that by the mercy of our heavenly Father, you may be spared to enjoy many returns of this anniversary, which to you must be connected with so many precious and solemn memories; that with improved health you may for many years to come be enabled to continue your blessed ministry among our people; and that your beloved partner in life and the members of your family may also be enriched with all spiritual and temporal blessings through Jesus Christ our Lord and Master.

Signed on behalf of the Mohawk Band,

CHIEF ANNOSOTKHAH, } Lay Delegates.
JOHN A. LOFT, }

CHIEF JACOB B. BRANT, } Church Wardens
JOSEPH J. MARASLE, } for Christ Church.

DOW CLAUS, } Church Wardens for All
FRANCIS CLAUS, } Saints' Church.

DIOCESE OF HURON.

MITCHELL.—The annual picnic of Trinity Church Sunday-school was held a few days since, in Mr. Etty's grove. The weather was most propitious, the attendance large, and all enjoyed themselves amazingly. Rev. Mr. Taylor, Mrs. Taylor, and in fact the whole family, were present, doing their utmost to entertain the little ones. The teachers, wardens, and other members of the congregation were also on the grounds, and assisted in making the affair a success. Eatables were supplied in great abundance, and several games for prizes were participated in by girls as well as boys. Too much praise cannot be given the Rector for the way in which he threw himself into

the work. He seemed to be all over at the same time, and engaged in the fun with as much enthusiasm as the little ones, and won golden opinions from all who were present. The picnic was certainly one of the most enjoyable ever held in connection with the Church.

CONTEMPORARY CHURCH OPINION.

The *Church Guardian*, of Omaha, Neb., says of the duty of the Clergy as to choice of Hymns:—

The Church has put upon the Clergy the duty of guiding the devotions of the people. A very important part of that duty is the assignment of hymns to be sung in public worship. It is one of the abuses of the choir system that this serious obligation is put off, for one reason or another, or no reason upon a male or female "leader." This person tells the clergyman, instead of being told by him, what hymns shall be sung. They are apt to be such as the choir can sing with least trouble or with the most musical effect. It is not strange if incongruities occur. Several times lately at Confirmation, before the ceremony had begun, the choir has vigorously called upon "men and angels" to "witness," in that poetical and melodious line, that

'Tis done, the great transaction's done!

when in fact, in spite of the "'Tis," and the "'s," there has been no "transaction" "done" at all.

The *Church Year*, Florida, says:—

A correspondent appears to raise the question as to what ought to be the natural and spiritual results of sorrow and bereavement on the activity and usefulness of Christian people. The just settlement of such questions should come from a proper understanding of the two facts, everywhere presented in Holy Scripture, first the *Fatherhood* of God, and next that we are here, under His guidance and direction, passing through a training school of preparation for the only true, permanent and real life, which lies in the future. Towards that life, all God's dealings with us look. The child, in his home life, often thinks his lot a hard one, even in those things which after experience teaches him were absolutely necessary to his own best good. The child is looking only at the immediate present; what he wishes, likes, enjoys, thinks he cannot get along without. The Father is looking beyond all these, and through the preparation and building up of character, is laying the foundation and fixing the landmarks of the child's future. So he restrains desires, denies wants, and enforces self-sacrifice. Through these the faculties of mind, heart and body are developed, strengthened and made right. To these the grown up man looks back in after life, with thankful heart, as unequalled blessings, and wonders that he could have chafed or fretted under them. So we must ever rest in loving faith, hope, and obedience under the restraining and guiding hand of the Great Father of us all. No true growth or development in any sphere of life is reached without the discipline of self-denial, self-sacrifice and pain. It is through suffering and loss we grow and gain. The magnificent temple of Solomon, is a true symbol of man's perfect life. It sprung up from its foundation into its grand and finished proportions without the sound of axe or hammer or any tool of iron; not because noise and struggle and confusion were separable from the builder's work, but because all these had done their part and furnished their vocation in the quarries and forests of preparation. Here, we are marked and hewn and sawed fittingly for our places in the building of God. Without this we are never fitted to become living stones in that building. To use another metaphor, "planted into the